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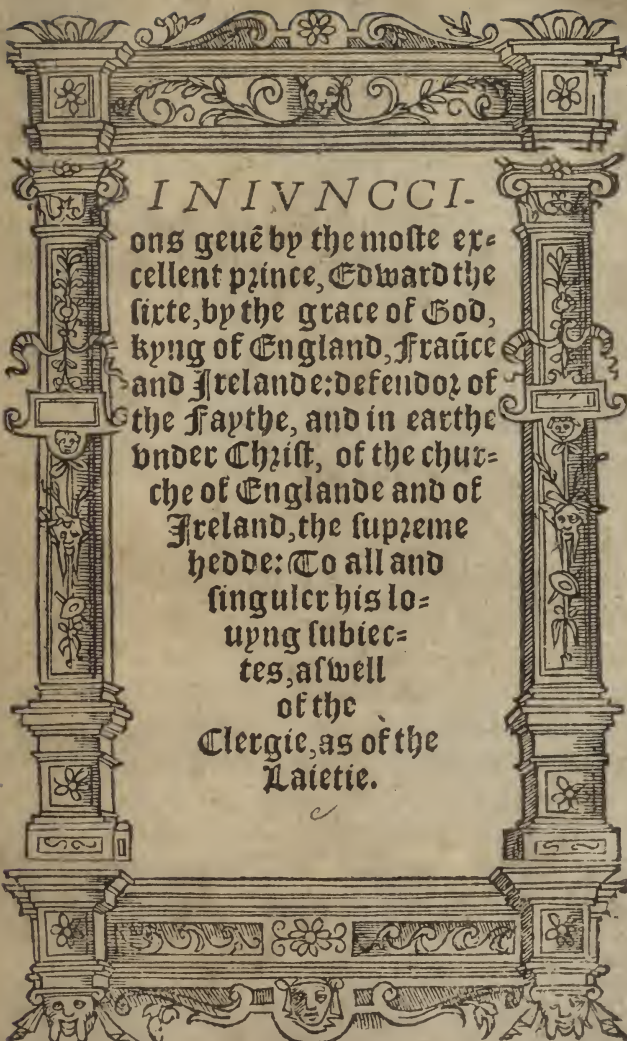




My dear







INIVNCI.

ons geuē by the moſte ex-  
cellent pꝛince, Edward the  
ſirte, by the grace of God,  
kyng of England, Fraunce  
and Irelande: defendoꝝ of  
the Faythe, and in earthe  
vnder Chꝛiſt, of the chur-  
che of Englande and of  
Ireland, the ſupꝛeme  
hedde: To all and  
ſinguler his lo-  
uyng ſubiec-  
tes, as well  
of the  
Clergie, as of the  
Laetie.

Benton Collection

Ch. Harris  
Apr. 5, 1921  
K



**C**onjunctiōs geuen by the moſte excellent Prince, Edward the. VI. by the grace of GOD, kyng of England, Fraunce, and Ireland: defender of the fayth, and in earth vnder Chriſt, of the Church of Englande and of Irelande, the ſupreme hedde: to all and ſingular hys louyng Subiectes, as well of the Clergie, as of the Laitye.



**T**H E Kynges mooste Roy-  
al Maieſtie, by the aduile of  
his moſt dere vncle the duke  
of Somerſet, Lord Protec-  
tor of all hys Realmes, Do-  
minions, and ſubiectes, and  
Gouernor of his moſt Roial  
perſone, and the reſidewe of  
hys moſte honorable counſail, intendyng thad-  
uauncemēt of the true honoz of almighty God,  
the ſuppreſſion of Idolatrye, and Superſti-  
ciō, throughout all hys Realmes and Dominiōs,  
and to plant true Religion, to the extirpaciō of  
all Hypocreſy, enozmitics, and abuſes, as to his  
duety apperteineth: Doth miniſter vnto his lo-  
uyng ſubiectes, theſe Godly Coniunctiōs, here-  
after ſolowig: Whereof, parte were geue vnto  
theim heretofore, by aucthoritie of hys moſt de-  
rely beloued father, Kyng Henry the eighthe, of  
moſte famous memorie, & parte are nowe mi-  
niſtered and geuen by hys Maieſtie. All which  
Coniunctions, his highnes willeth and cōmaū-  
deth his ſaied lonyng ſubiectes, by his ſupreme  
aucthoritie, obediently to receyue, and truely to  
obſerue and kepe, euery mā in their offices, de-

grees, and states, as they will auoyde hys displeasure, and the paynes in thesame Iniuncions hereafter exprested.

THE first is, that all Deanes, Archedeacōs, Persones, Vicars, and other Ecclesiastical persones, shal faithfully kepe and obserue, and as far as in thē may lye, shal cause to be obserued & kept of other, all and singuler lawes & statutes, made aswel for the abolishyng and extirpaciō of the bishop of Rome, his pretended and vsurped power and iurisdiction, as for y<sup>e</sup> establisshemēt and confirmation of the kyngs auctoritie, iurisdiction, & supremacie of the church of England & Ireland. And furthermore, al ecclesiasticall persones, hauyng cure of soule, shal to the vttermoste of theyr wit, knowledge, & learning, purely, syncerely, & without any colour or dissimulacion, declare, manifest, and opē. iiii. tymes euery yere at the least, in their Sermons, and other collaciōs, that the Bishop of Romes vsurped power & iurisdiction, hauyng no establisshement nor ground by the lawe of God, was of. moste iust causes, taken awaye & abolished, and that therfore, no maner of obedience or subieccion, within his Realmes and dominions, is due vnto hym. And that the kynges power, within hys Realmes and Dominions, is the highest power vnder GOD; to whom al men, within thesame Realmes and Dominions, by Godes lawes, owe moste loyaltie and obediēce, afoze and aboue all other powers and potentates

tes in e arth.

BESIDES this, to the intent that all Superstition & Hypocrisy, crept into diuerse mennes hartes, may vanish away: they shal not set furthe or extolle any Images, Reliques, or miracles, for any superstition, or lucre, nor allure the people by any inticementes, to the Pilgrimage of any saint or ymage: but reponyng vpon same, they shal teache, that all goodnesse, health and grace, ought to be both asked & looked for, only of God, as of the verye aucthor and geuer of thesame, and of none other.

ITEM, that they, the persons aboue rehersted, shal make or cause to bee made in theyr Churches, and euery other Cure they haue, one Sermon, euery quarter of the yere at the least; wherein they shal purely and sincerely, declare the woordes of GOD: and in thesame, exhorthe theyr hearers to the woorkes of faythe, Mercye, and Charitie, specially prescribed and commaunded in scripture, and that woorkes deuised by mennes phantasies, besides scripture: as wādering to pilgrimages, offeryng of money, cādelles or tapers, to Reliques, or Images, or kissing and lickyng of thesame, prayng vpon Beades, or such like superstition, haue not only no promise of reward in scripture, for doynge of the: but contrariwys, great threates & maledictiōs of god, for that they bee thynges, tendyng to Idolatry and supersticiō, which, of al other offences, god almighty doth most detest and abhorre, for that

the same

a. iij.



thesame diminishe moste hys honoz and glozy.

3 **ITEM**, that suche Images, as they knowe in any of theyr Cures, to bee, or haue been so abused with pilgrunage or offringes, of any thyng made thereunto, or shalbee hereafter censured vnto, they (and none other priuate persones) shall for the aduoyding of that moste detestable offence of Idolatrye, furthewith take doune, or cause to be taken doune, and destroye thesame, and shall suffre from hencefurthe, no Tozches, nor candelles, Tapers or Images of ware, to be sette afoze any Image or picture, but onelye twoo lightes vpon the high aulter, befoze the Sacrament, whiche, for the significacion, that Christe is the very true light of the worlde, thei shall suffre to remain styll: admonisshyng theyr parishioners, that Images serue for no other purpose, but to bee a remembraunce, whereby, men maye be admonished, of the holy lyfes and conuersacion of them, that thesayd Images do represent: whiche Images, if thei doo abuse for any other intent, they commit Idolatrye in thesame, to the greate daunger of their soules.

4 **ITEM**, that euery holy daye thzoughout the yere, when they haue no Sermon, they shal immediatly after the Gospel, openly and plainly, recite to their paryshyoners in the pulpit: The Pater noster, the Credo, and the tenne Commādementes in Englishe, to the intent the people maye learne thesame by harte: exhortyng al parentes and housholders, to teache theyr childre  
and



and seruaūtes thesame, as they are bound by the lawe of God, and in conscience to do.

ITEM, that they shall charge fathers and Mothers, Masters and gouernors, to bestowe theyr childzen and seruauntes, euen from theyr childhode, either to learnyng, or to some honest exercise, occupacion or husbandrie: Exhortyng and counsailyng, & by all the wayes and meanes they maye, aswell in theyr Sermons & collacions, as otherwayes, perswadyng theyr said Fathers and Mothers, masters, and other Gouernors, diligently to prouide and forsee, that the youth bee in no maner of wyse, brought vp in idlenes, least at any time afterward, for lacke of some craft, occupaciō, or other honest meane to lyue by, they be driuē to fall to beggynge, stealyng, or some other vnthristienesse: For as much as we may daily se, through slothe and idlenes, diuerse valeaunt men fall, some to beggynge, & some to thefte & murdre, whiche after broughte to calamitie and miserie, doo blame their parentes, frendes and gouernors, whiche suffered them, to be brought vp so idely in theyr youth, where, if thei had bene wel brought vp, in good learnyng, some occupaciō, or craft, they would (beeyng rulers of their awne householdes) haue proffited aswell theselves, as diuerse other persones, to the greate commoditie and ornamēt of the common wealthe.

ALSO, that the sayed persones, Vicars, and other Curates, shal diligently prouide, that the Sacramentes

Sacramētes, be duely and reuerently ministe-  
red in their parishes. And if at any tyme it hap-  
pen, theim in any of the cases expresse in the  
statutes of this Realme, or of special licēce ge-  
uen by the kynges Maiestie, to be absent from  
theyr benefices, they shall leaue their Cure, not  
to a rude & vnlearned person, but to an honeste  
well learned and experte Curate, that can by  
his habilitie, teache the rude and vnlearned, of  
their cure, hollesome doctryne, & reduce theim  
to the right way, that do erre, whiche wyll also  
execute these Iniunccions, and doo their duety  
otherwyle, as they are bounde to doo in euerye  
behalfe, & accordingly maye and wyll proffite  
their cure, no lesse with good exāple of liuyng,  
then with the declaracion of the worde of God,  
or els their lacke and default, shalbee imputed  
vnto them, who shall straightly aunswere for  
thesame, if they do otherwyle. And alwayes let  
theim see, that neither they nor theyr Curates  
doo seke moze theyr awne proffite, promocion,  
or aduantage, then y<sup>e</sup> proffit of the soules, that  
they haue vnder theyr Cure, or y<sup>e</sup> glozy of God.

7  
ALSO, that they shall prouide, within thre  
monethes, nexte after this visitacion, one boke  
of the whole Bible, of y<sup>e</sup> largest volume in En-  
glish. And within one twelke monethes, next af-  
ter the sayed visitacion, the Paraphrasis of E-  
rasmus also in Englishe vpon the Gospelles, &  
thesame sette vp in some cōuenient place, with-  
in the sayed Church, that they haue cure of,  
wheras

whereas their Parishioners maye moſte commodiouſly reſorte vnto theſame, and reade the ſame. The charges of whiche bookes ſhalbe ratably borne, betwene the perſone or approprietary, and the pariſhioners afoſeſaid: that iſto ſaie, the one halfe by the perſone or proprietary and the other halfe by the Pariſhioners. And thei ſhall diſcourage no man (aucthoziſed and licenced thereto) from the reading of any parte of the Bible, either in Latyne or in Engliſhe: But ſhall rather conſorme and exhorſte euery perſone to reade theſame, as the very liuely woorde of God, and the ſpeciall foode of mannes ſoule, that al chriſtian perſones are bound to embrace, beleue, and ſolow, if they loke to be ſaued: Whereby they maye the better knowe their dueties to God, to their ſouereigne lord the kyng, and their neighboꝝ: euer gentilly and charitably exhortyng them, and in his Maieſties name, ſtraightly charging and commaūding them, that in the readyng thereof, no man to reaſon or contende, but quietly to heare the reader.

ALSO, theſayed Eccleſiaſticall perſones, ſhall in no wiſe, at any vnlawfull tyme, noꝝ foꝝ any other cauſe, then foꝝ their honeſt neceſſitie, haunte or reſorte to any Tauerneſ, or Alehouſes. And after their Dynner and Supper, they ſhall not geue themſelves to dꝛinckyng or riot, ſpending their tyme idelſy, by day or by night, at Diſe, Cardes, or Tables playyng, or any other  
b. j. ther



ther vnlawful game:but at all tymes,(as they shall haue leasure ) they shall heare and reade somewhat of holy Scripture, or shall occuppe them selves with some other honest exercise,and that they alwaies doo the thynges, whiche appertein to honestie, with endeuor to profite the common weale,haupng alwayes in mynd,that they ought to excell all other,in puritie of lyfe, and should bee example to the people , to liue well and Chyristianly.

9        I T E M, that they shall in confessions euery Lente, examine euery persone, that commeth to confession to theim, whether they can recite the Articles of their faithe, the Pater noster, and the Tenne Commaundementes in Englishe, and heare theim saie thesame particularly, wherein if they bee not perfyte , they shall declare then, that euery Chyristian persone, ought to knowe thesated thinges, befoze thei should receiue the blessed Sacrament of the Aulter, and monishe them to learne thesated necessary thinges moze perfectly, or els they oughte not to pꝛesume to come to Gods bourde , without perfect knowledge and will to obserue thesame : And if they doo, it is to the greate peril of their soules, and also to the worldely rebuke, that thei might incurre hereafter by thesame.

10        A L S O, that they shall admit no manne to pꝛeache , within any their Cures , but suche as shall appere vnto them, to be sufficiently licensed thereunto , by the Kynges Maiestie, the  
Lorde



Lorde Protector's grace, the Archebyschoppe  
 of Canterbury, the Archebyschoppe of Yorke in  
 his Province, or the bishoppe of the Diocesse:  
 and suche as shalbe so licenced, thei shall glad-  
 ly receyue, to declare the woorde of God, with-  
 out any resistance, or contradiction.

ALSO, if they haue heretofore declared to  
 their parishioners any thyng, to the extollying,  
 or setting furthe of Pilgrimages, Reliques,  
 or Images, or lightying of Candelles, kissing,  
 knelyng, deckying of thesame Images, or any  
 suche Supersticion, they shall now openly, be-  
 fore thesame, recante, and reprove thesame: shew-  
 yng them (as the truthe is) that they did the-  
 same vpon no ground of scripture, but wer led  
 and seduced by a commō erroꝝ and abuse, crept  
 into the Church, thzough the sufferance and  
 auarice of suche, as felt profite by thesame.

ALSO, if they doo, or shall knowe any man  
 within their parishe, or els where, that is a let-  
 ter of the woorde of GOD, to be redde in En-  
 glishe, or syncerely preached, or of the execucio  
 of these the Kynges Maiesties Iniunctions,  
 or a fautoꝝ of the bishoppe of Romes pretended  
 power, now by the lawes of this Realme, iustly  
 reiected, extirped, and taken awaie vtterly, thei  
 shall detecte, and presente thesame, to the Kyng  
 or his counsaill, or to the Justice of peace next  
 adioynnyng.

ALSO, that the persone, Vicar, or Curate,  
 and Parishioners of euery Parish, within  
 b. ij. this

this Realme, shal in their Churches and Chapelles, kepe one booke oꝝ Register, wherein thei shal wryte the date and yere, of euery wedding Christenyng, and Buriall, made within their Parryshe for their tyme, and so euery man succeeding theim likewyse: and also therein shal wryte euery persons name, that shalbe so wedded, Christened, oꝝ Buried. And for the safe keeping of thesame booke, the parishe shalbe bound to pꝛouide of their common charges, one sure Cofer, with twoo lockes and keyes, whercof, the one to remayne with the Person, Vicar, oꝝ Curate, and the other with the Wardeynes of euery parishe Church oꝝ Chapel, wherein the saied booke shalbe layed vp: Which booke thei shal euery Sondag take furth, and in the pꝛesence of thesaied Wardeynes, oꝝ one of theim, wryte & record in thesame, all the Weddynges, Christenynges and burialles, made the whole weke befoze, and that doen, to laie vp the booke in thesaied cofer, as afoze. And for euery tyme, that thesame shalbee omitted, the partie that shalbe in the faulte thereof, shal forsaict to the sayd Church .iij. s. iiij. d. to be employed to the pooze mennes boxe of that parryshe.

24

FVRTHERMORE, because the goodes of the church, are called the goodes of the pore, and at these dayes, nothyng is lessc seen, then the pooze to be susteyned with thesame: al persones, vicars, pencionaries, pꝛebendaries, and other beneficed men, within this Deanery, not  
beyng

beyng residēt vpon their benefices, which may  
 dispēde yerely .xx. l. or aboue, either within this  
 Deanery, or els where, shall distribute hereaf-  
 ter, emōg their pooze parishioners, or other in-  
 habitauntes there, in the presence of the Chur-  
 che wardeynes, or some other honest men of the  
 parishe, the fourtie parte of the frutes and re-  
 uenues of their sated benefices, leaste they bee  
 woꝛthely noted of ingratitude, whiche reser-  
 uynge so many partes to theim selves, cannot  
 bouchesafe to impart the fourtie poꝛcion ther-  
 of, emōg the pooze people of that parishe, that  
 is so fruitfull and profitable vnto them.

AND to the intent, that learned men maye  
 hereafter spyng the moze, for the execucion of  
 the pꝛemisses, euery Person, Vicar, Clearke, or  
 beneficed man, within this Deanery, hauyng  
 yerely to dispende in benefices, and other pꝛo-  
 motions of the Churche, an. C. poundes, shall  
 geue competēt exhibicion to one scholar: and  
 for as many hundred poundes moze, as he maie  
 dispende, to so many scholars moze, shall geue  
 lyke exhibicion, in the vniuersitie of Oxfoꝛde,  
 or Cambridge, or some Grammer schole, whi-  
 che after they haue profited in good learnyng,  
 maie bee parteners of their patrones cure and  
 charge, aswel in preaching, as otherwise in the  
 execucion of their offices, or maie (when neede  
 shalbee) otherwyse profite the common weale,  
 with their counsaill and wisdomē.

ALSO, that all proprietaries, Persones,  
 b. iij. Vicars,



Vicars, and Clearkes, haupng churches, chappelles oꝝ Mansions within this Deanery, shal bestowe yerely hereafter, vpon thesame Mansions oꝝ Chauncelles of their churches, beyng in decaye, the fiftth parte of that their benefices tyll they bee fully repaired : and thesame so repaired, shal alwaies kepe and maynteyne in good estate.

17 ALSO, that thesaied persones, Vicars, and Clearkes, shal once euery quarter of the yere, reade these Inunctions geuen vnto them, openly and deliberately, befoze all their Parishioners, to the intent, that bothe thei maie bee the better admonished of their dunctie, and their saied Parishioners the moze moued, to folowe thesame foꝝ their parte.

18 ALSO, foꝝ asmuche, as by a lawe established, euery man is bounde to paie his Tithes, no man shal by coloure of dunctie omitted by their Curates, deteigne their tithes, and so redubbe and requite, onc wꝛong with another, oꝝ bee his awne Judge, but shal truely paie thesame, as he hath been accustomed to their persons, Vicars & Curates, without any restraint oꝝ diminucion. And suche lacke and defaulte, as they can iustly fynde in their Persones and curates, to call foꝝ refozmacion therof, at their Ordinaries and other superiours handes, who, vpon complainte, and dewe pꝛofe thereof, shal resourme thesame accoꝝdingly.

19 ALSO, that no Personne shal from hencefurth,



further, altre or chaunge the ordze and maner of any fastyng daye that is commaunded, nor of comon prayer or diuine seruice, otherwise then is specified in these Iniunctions, vntill suche tyme, as thesame shalbe otherwise ordered, and transposed by the kynges auctoritie.

ALSO, that euery Person, Vicar, Curate, Chauntery priest, and stipendary, beyng vnder the degre of bachilar of diuinitie, shall prouide and haue of his awne, within thre monethes after this visitacion, the newe Testamēt, bothe in Latyne and in Englishe, with Paraphrasis bpō thesame of Erasmus, and diligently study thesame, conferring the one with the other. And the bishoppes, and other Ordinaries by theim selves, or their officers, in their Synodes & visitacions, shall examine thesaied Ecclesiastical persones, howe they haue profited in the studie of holy scripture.

ALSO, in the tyme of high Masse, within euery Churche, he that saieth or syngeth thesame, shall reade, or cause to be redde, the Epistle and Gospell of that Masse, in Englishe, and not in Latine, in the pulpit, or in suche conuenient place, as the people maye heare thesame. And also euery Sundaye and holy daye, they shall plainley and distinctly, reade, or cause to be redde, one Chapiter of the new Testamente in Englishe, in thesaied place, at Matyngs, immediatly after the Lessongs: and at Euen song, after Magnificat, one Chapiter of the Olde Testament

stament. And to the intēt the premisses may be more conueniently dooen: the Kynges Maiesties pleasure is, that when. ix. lessons shoulde bee redde in the Church, thzee of theim shalbe omitted, and lefte oute with their Responses: And at Euen-song tyme, the Respōdes with all the memoꝛies, shalbe left of, for that purpose.

22

ALSO, because those persones, whiche bee sicke, and in peril of death, bee oftentimes put in dispaire, by the craft and subtiltie of the deuill, who is then moste busy, and specially with theim, that lacke the knowledge, sure perswasion, and stedfast belief, that thei maie be made partakers of the greate and infinite mercye, whiche almightie GOD, of his moste bountifull goodnesse, and meere liberalitie, withoute oure deseruyng, hath offered frely to all persones, that put their full truste and confidence in hym: Wherefoze, that this dampnable vice of dispaire, maye bee clerely taken awaye, and firme beleif, and stedfast hope, surely cōceyued of all their parishioners, beyng in any daunger, thei shal learne, and haue alwayes in a readinesse, such comfoꝛtable places and sentences of scripture, as do set furthe the mercye, benefites and goodnesse of almightie God, towarde all penitent, and beleuyng persones, that thei maie at all tymes, (when necessitie shal require) promptly comfoꝛte their flocke, with the liuely woꝛde of God, whiche is the onely stape of mannes conscience.

Also

ALSO, to auoyde all contencion and strief, which heretofore hath rylen emōg the kynges Maiesties subiectes, in sondre places of hys Realmes & Dominions, by reason of sonde curtesye, and chalenginge of places in procession, and also, that thei may the moze quietly, heare that which is saied or song, to their edefyng: they shall not from hencefurth, in any parish church, at any tyme vse any procession, about the Church or Church yerde, or other place, but immediatly befoze highe Masse, the priestes with other of the queire, shall kneele in the middes of the church, & syng or saye, plainly and distinctly, the Letany, which is settfurthe in English, with all the Suffrages folowynge, and none other Processiō, or Letany to be had or vled, but the sayed Letanie in Englishe, ad- dyng nothyng therto, but as the kynges grace, shall hereafter appoynt: and in Cathedrall or Collegiate churches, thesame shall be doen in suche places, as oure Commissaries in oure vlsitation shall appoynte. And in the tyme of the Letanie, of the high Masse, of the Sermon, and when the priest readeth the scripture to the parishioners, no maner of persones, without a iuste and bygent cause, shall departe out of the Church: and all ringynge and knowlynge of Belles, shall be vtterly forbozne for that tyme, excepte one Belle, in conueniente tyme, to be rong or knowled befoze the Sermon.

ALSO, lyke as the people be comunonly oc-



cupied on the worke day, with bodily laboꝝ, foꝝ  
their bodily sustenaunce: so was the holy daye  
at the fyrste beginnyng Godly instituted and  
ordeyned, that the people should that day, geue  
themselues wholly to God. And whereas in our  
tyme, God is moze offended then pleased, moze  
dishonored, then honored, vpon the holy daye,  
because of idlenes, pryde, drunckenesse, que-  
rellyng and brawlyng, whiche are mozte bled,  
in suche dayes, people neuerthelesse perswa-  
dyng themselues, sufficiently to honoꝝ God on  
that daye. yf they heare masse & scrutice, though  
they vnderstande nothyng, to their edifyng:  
therfoze all the kynges faithfull and lounge  
subiectes, shall from hensefurth celebrate, and  
kepe their holy daye, accoꝝdyng to Gods ho-  
ly will & pleasure, that is: in hearing the worde  
of God redde and taughte: in priuate and pu-  
blique prayes: in knowledgyng their offences  
to God, and amendement of thesame: in recon-  
cilyng their selues charitably to their neigh-  
boꝝ, where displeasure hath been: in often ty-  
mes receiuyng the cōmunion, of the very bo-  
dye and bloude of Chyrste: in visyng of the  
pooze & sicke: in vlyng all sobernes, and godly  
conuersacion: Yet notwithstandinge, all Per-  
sones, Vicars, and Curates, shall teache and  
declare vnto their parishioners, that they may  
with a saufe and quiete conscience, in the tyme  
of Harueste, laboꝝ vpon the holy and festiuall  
dayes, and saue that tlyng, whiche God hathe  
sente.



sent. And if for any scrupulositie, or grudge of conscience, men should superstitiously abstaine from workyng vpo those dayes, that then they shoulq greuously offende and displease God.

25

ALSO, forasmuche as variaunce and contencion, is a thyng whiche moste displeaseth God, and is moste contrary to the blessed communion of the body and bloude of oure sauioz Chyiste: Curates shall in no wyse admit to the recepyunge therof, any of their cure and flocke, who hath maliciously and openly contended with his neighboz, onlesse thesame do first charitably and openly, reconcile himselte agayne, remittinge all rancoz and malyce, whatsoeuer controuersie hath been betwene them: and neuerthelesse, their iuste titles and rightes, they may charitably prosecute befoze such, as haue aucthoritie to heare the same.

26

ALSO, that euery Deane, Archdeacon, Master of Collegiate Church, Master of hospitall, and Prebendary, beyng Priest, shall preache by himself personally, twyse euery yere at the leaste, either in the place, where he is entituled, or in some Church, where he hath iurisdiction, or els which is to the sayd place appropriate, or vnited.

27

ALSO, that they shall instructe and teache in their cures, that no man ought obstinately and maliciously, breake and violate, the laudable Ceremonies of the Church by the Kyng commaunded, to be obserued, and as yet not  
c.ij. abrogated

abrogated. And on the otherside, that whosoever doth superstitiously abuse them, doeth the same to the greates pericell and daungier of hys soule health: as in castinge holy Water vpon hys bedde, vpon Images, and other deede thynges, or bearyng aboute hym holy breade, or saint Iohns Gospell, or makynge Crosses of woodde vpon Palme Sondaye, in tyme of readyng of the Passion, or keepinge of priuate holy dayes: as Bakers, Brewers, Smithes, Shoemakers, and such other do, or ringynge of the holy Belles, or blessing with the holy candell, to thintent, therby to be discharged of the burde of synne, or to dypue away deuilles, or to put away dreames and Phantasies, or in puttyng truste and confidence of healthe and saluacion, in thesame Ceremonies: when they be onely ordeyned, instituted and made, to put vs in remembraunce of the benefites, which we haue receyued by Christe. And if he vie them for any other purpose, he greuously offendeth **GOD**.

28

**ALS O**, that they shall take awaye, vtterly extincte, and destroye, all Images, coueringe of Images, all tables, candellstickes, tryndellies or rolles of ware, pictures, payntynges, and all other monumentes of fayned miracles, pilgimages, Idolatry, and supersticio: so that there remaine no memozy of thesame, in walles, glasses, windowes, or els where, within their churches or houses. And they shall exhorte all their parishioners

parishioners, to doo the like within their seuerall houses. And that the Church Wardynes, at the common charge of the parishioners in euery Church, shall prouide a comely and honest pulpitte, to be set in a conueniente place within thesame, for the preachinge of Gods wooꝛde.

ALSO, they shall prouide, and haue within thzee monethes after this visitacion, a stronge Chest, with a hoole in the upper parte thereof, to bee prouided, at the coste and charge of the parishe, haupng thzee keyes, whereof, one shall remayne in the custodye, of the Person, Vicar, or Curate, and the other twoo, in the custodye of the Church Wardynes, or any other twoo honeste men, to be appoynted, by the parishe, from yere to yere. Whiche Chest, you shall sette and fasten, nere vnto the highe altar, to the intente, the Parishyoners, shoulde putte into it, their Oblacion and alimose, for their pooze neighbours. And the Person, Vicar, and Curate, shall diligently, from tyme to tyme, and specially, when men make theyꝛ Testamentes, call vpon, exhorste, and moue theyꝛ neighbours, to conferre and geue, (as they maye well spare) to the sayde Chest: declaring vnto them, whereas heretofore they haue been diligente, to bestowe muche substance: otherwylse then GOD commaunded, vpon Pardons, Pylgrymages, Centalles, decayinge of Images, offeringe of Candelles



geuyng to ffrieres, & vpon other like blynd deuocious, they oughte at this tyme, to be muche moze ready to healte the poze and nedye, knowyng that to releue the pooze, is a true worshiping of God, requiered earnestly, vpon payn of euerlastyng dampnacion: and that also, whatsoeuer is geuen for their comfote, is geuen to Christ hym self, and so is accepted of hym, that he will mercifully, rewarde thesame with euerlastinge lyfe. The which almosse and deuocion of the people, the keepers of the keyes, shall at tymes conuenient take oute of the Chest, and distribute thesame, in the ptesence of the whole parische, or sixe of them, to be truly and faithfully deliuered, to their moste nedye neighbors: and if they be prouyded for, then to the reparation of high wayes, nexte adioynnyng. And also the money whiche riseth of fraternities, guildes, and other stockes of the Church (except by the Kynges Maiesties aucthoritie, it be otherwyle appoynted) shall be put into the sayd chest, and conuerted to the sayd vse, and also the rentes of landes, the profite of cattail, and money geue or bequeathed, to the findyng of torches, lightes, tapers, and lampes, shall be conuerted to the sayde vse, sauyng that it shall be lawfull for them, to bestowe parte of the sayd profytes, vpon the reparation of the Churche, if greate neede requyre, and whereas the Parische is very pooze, and not able otherwyle to repaire thesame.

And

AND forasmuche as Priestes be publique ministers of the Church, and vpon the holy dayes, ought to applye them selves, to the common administracion of the whole parishe, they shall not be bounde to go to women lyng in chylde bedde, except in tyme of daungerous sicknesses, and not to fetch any corse, befoze it bee brought to the Church parde: & if the woman be sicke, or the corse brought to the Church, the Priest shall do hys duetie accordingly, in visi-  
tyng the woman, & buryng the dead person. 30

ALSO, to auoide the detestable syn of Symony, because buyng and sellng of benefices, is execrable befoze God: Therfoze, al such persones as bye any benefices, or come to them by fraude or deceipte, shall be depriued of suche benefices, and be made vnhabable at any time after to receiue any other spirituall promocioun. And such as do sel them, or by any colour do bestow them, for their awne gayne and profyte, shall lose their right and title of patronage, and presentement for that tyme, and the gyfte thereof for that vacacion, shall apperteyn to the Kinges Maiestie. 31

ALSO, because throught lacke of preachers in many places of the Kinges realmes and dominions, the people continue in ignorance and blyndenes: all Persones, Vicars, and Curates, shall reade in their Churches, euery Sondag, one of the Homelies, whiche are and shall be sett furthe, for the same purpose, by the 32

the Kynges aucthoritie, in suche sorte, as they shalbe appoynted to doo, in the p̄face of the same.

33

ALSO, whereas many indiscrete persones, doo at this daye, vncharitably contempne and abuse priestes and ministers of the church, because some of them, (haupng small learynge) haue of long tyme fauoured ph̄asies, rather then Gods truthe: yet for asmuche, as their office and function, is appoynted of God: The Kynges Maiestie willetij and chargeth al his lounge subiectes, that from hensefurthe, they shall vse them charitably and reuerently, for their offyce and ministracion sake, and especially, all suche as laboꝝ in the setting furthe of Gods holy woꝝde.

34

ALSO, that all maner of persones, whiche vnderstande not the Latyn tounge, shall pray vpon none other Prymer, but vpon that, whiche was lately settfurth in English, by aucthoritie of Kyng Henry the. viii. of moste famous memoꝝre. And that no teacher of youth, shall teache any other, then the sayde Prymer. And all those, whiche haue knowledge of the Latin toūgue, shall pray vpon none other Latin Prymer, but vpon that, whiche is lykewyse settfurthe by the sayde aucthoritie. And that all graces to be sayde at dyner and supper, shalbe alwayes sayde in the Englishe tounge. And that none other Grammer, shalbe taughte in any Schole oꝝ other place, within the Kynges realmes



reames and Dominions, but onely that which is setfurthe by thesaied aucthoritie:

ITEM, that all Chauntery priestes, shall exercise them selves, in teaching youth to reade and write, and bynging them bp in good manners, and other verteous exercises.

35

ITEM, when any sermon or Homelie shalbe had, the prime and houres shalbe omitted.

36

## The fourme of biddynge the common Prayers.

YOU shall praye for the whole congregacion of Christes Church, and specially, for this Church of Englande and Irelande: wherein, first, I commende to your deuoute praers, the Kynges moste excellent Maiestie, supreme head immediatly vnder God, of the spiritualtie and tempoꝛaltie of thesame church: and for quene Katharine dowagier, & also for my lady Mary and my lady Elizabeth, the Kynges sisters.

SECONDLY, you shall pray for my Lorde protectors grace, with all the reste of the Kynges Maiesties counsaill: for all the Lordes of this realme, and for the Cleargie, and the commons of thesame: besechyng almighty God, to geue euery of them, in hys degree, grace to vse

D. J.

them

theim selves in suche wise, as maie bee to Gods gloꝝ, the Kynges honoꝝ, and the weale of this Realme.

THIRDELY, you shall praye, for all them that be departed out of this world, in the sayth of Chꝛiste, that thei with vs, and we with them at the daye of iudgement, maie rest bothe body and soule, with Abraham, Isaac, and Jacob in the kyngdome of heauen.



**Al** whiche and singuler Iniunctions, the kynges Maie-  
stie, ministereth vnto hys Clear-  
gie, and their successors, and to  
all other hys louyng subiectes:  
straightly charyng and commaundyng them  
to obserue and kepe thesame, vpon payn of de-  
pꝛiuacion, sequestraciō of frutes of benefices  
suspension, excomunicacion, & such other co-  
hercion, as to oꝝdinaries, oꝝ other hauyng Ec-  
clesiasticall iurisdiccio, whom hys Maiestie  
hath appointed for the due execuciō of thesame  
shalbe seen conuenient: charging & commaun-  
dyng them, to see these Iniunctions, obserued  
and kept of all persones, beyng vnder their iu-  
risdiccio, as they will aunswere to his Maie-  
stie for the contrary. And his Maiesties plea-  
sure is, that euery Iustice of peace (beeyng re-  
quired) shall assiste the Oꝝdinaries, and  
euery of them, for the dewe execu-  
cion of thesaid Iniunctions.

**C**Imprinted at London,  
the laste daie of Iulii, in the firste yere  
of the reigne of our souereigne  
lorde kyng Edward the. VI:

By Rychard Grafton  
printer to his moste  
royall Ma=  
iestie.

In the yere of our Lorde.

M.D.XLVII.

*Cum priuilegio ad impri=  
mendum solum.*





























































































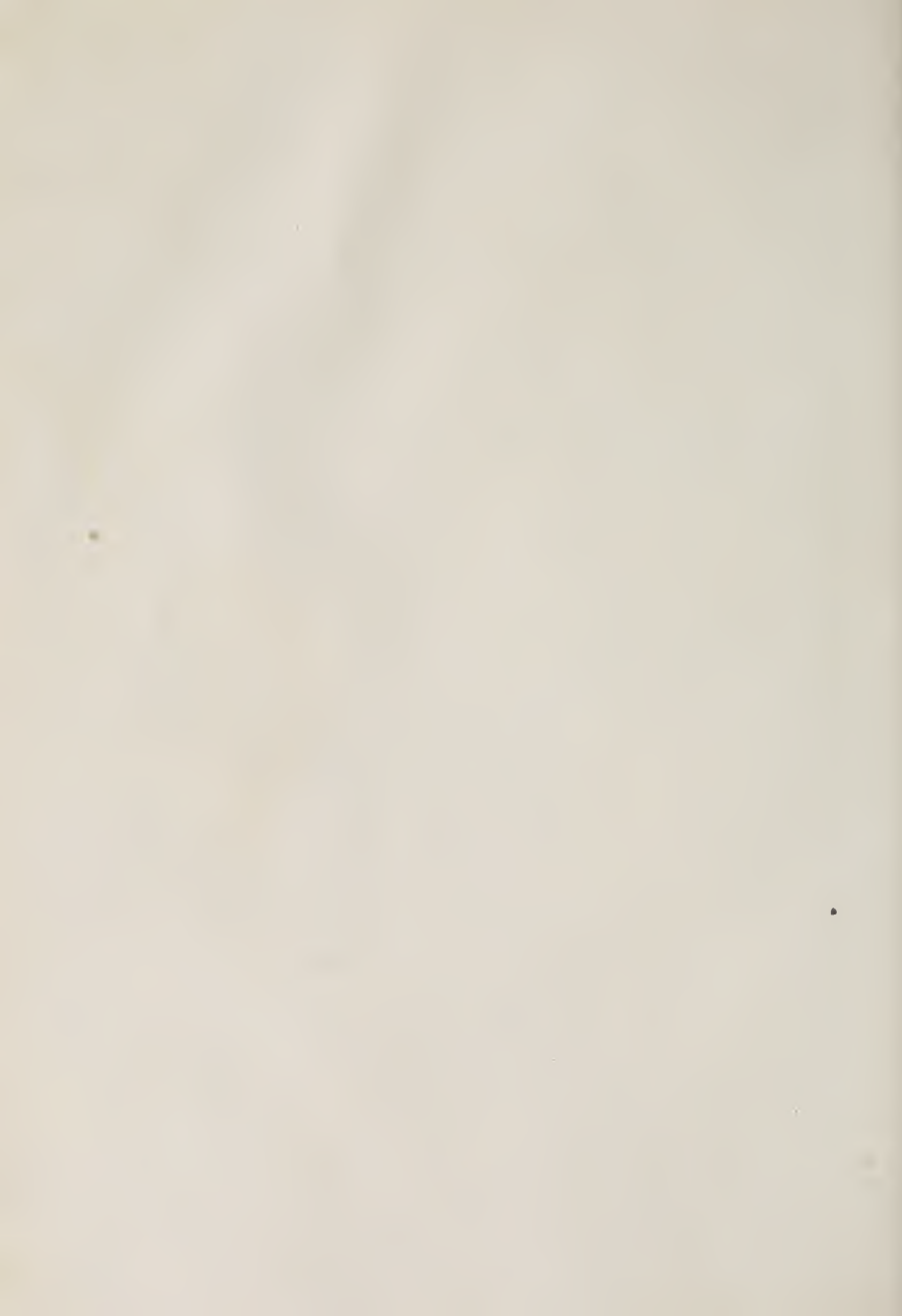








































































































part 2 last lease wanted  
otherwise perfect  
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Walbot.

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